ing from the West. Others were coined in China. Various attempts were made to substitute for the cumbersome though beautiful and expressive written characters a simpler and purely phonetic system, but none achieved wide success. Quite otherwise was the fate of a movement to adopt as a medium for scholarship and serious writing a dignified form of the *Mandarin*—the vernacular most widely spoken—rather than the old literary style, so remote from the tongue of every day. The vernacular had often been employed in centuries past for such purposes as the writing of novels, but the new movement to utilize the *pai kua,* or "plain speech" of the people for literary purposes is usually dated from a manifesto of Hu Shih, on January 1st, 1917. Hu Shih had the courage of his convictions and employed the *pai hua* in his own writing. Others followed, and, in spite of some criticism from the conservatives, the *pai hua* quickly became the medium of expression of the younger and some of the older writers and was polished into a worthy literary vehicle. The revolution was fully as great as the substitution in Europe, some centuries before, of the vernaculars for Latin as the language of scholarship. Along with the use of the *pai hua* went the effort to have all the country adopt one dialect of the spoken language, a form of the *Mandarin,* as the *kuo yii,* or national speech. This was taught in the schools, even in some *non-Mandarin* districts (it was made compulsory in 1920), and gained rapid headway. Especially in the provinces along the southern coast, where *Mandarin* had once been as little understood as though it were a foreign tongue, by

1937 student audiences were easily able to follow addresses in it.

Much of this fresh intellectual life was styled the "New Tide," "Renaissance," "New Thought," or "New Culture" movement.

The "New Tide" had many angles. It included the use of the *pai hua,* experiments in novel types of literature, the examination of China's past, discussions of philosophy, and, in general, the many intellectual currents which joined in the stream which was the new China and which, it was fondly hoped, would issue in the birth of a civilization. It strongly emphasized what it believed to be the value of science and the scientific approach and made much of social science, psychology, and education. It also had a political aspect, the reenforcement of nationalism. In general